

# GOD REALLY EXISTS!

## Field Theory of the Absolute

a science-based logico-mathematical inductive proof of the existence of God without any reference to any form of religious belief

S.M. ZAKIR  
HUSSAIN



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Author

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S.M. Mamun

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## Introduction

Though 'does god really exist?' is a question considered to be directly colored by religious connotations, thus often leading scientists reluctant to ask it, the question 'where did the universe come from?' or the like is widely accepted as scientific. But anybody can easily understand that both need the same answer. Some however don't like the question (the latter) because they believe they know the answer: that it just evolved or existed for ever and was not created by anybody; while some do not like the question because they also 'believe' that they know the answer, this time, however, in a different way: that it was created by God. Having given the answer, they do not like to be asked the first question because they also believe that they know the answer, this time, however, in a different way: that it was created by god. Having given the answer, they do not like to be asked the first question. But there are still others who like the question because, even though they want to believe in a creator, they for some reasons cannot. It is hard for them to believe anything before giving it a 'trial' at the court of reason. But truth to tell, it is these kinds of people who dare undergo the penalty of asking questions and often being wrong in their answers, thereby giving another push to wheel of civilization. Frankly speaking, nobody should be blamed for asking questions and for trying to answer them with bona fide intentions. It is a wrong assumption of many people that questions always arise out of doubt; rather, it is intellectual curiosity that most of the time compels us to ask them. Curiosity may have killed the cat, but, after being killed, the cat became famous-famous for his capability of being curious. Thus there have been born on earth some such people who have made question famous by asking it in famous ways. But up till now no satisfactory, logical answer has come from either side. Now, however, here is the unbiased, purely logical answer. The field theory of the absolute, as I like to call it, gives the right answer to the right and the oldest question. Whether there is any flaw in my reasoning or in the

postulates, I cannot detect: I can only look through my own glasses. I leave the matter open to dispute. But I do believe that I have found the answer. Again, I must emphasize that the question is worth asking: in the past religion asked scientific question and tried to give religious answers; now science is asking religious questions and trying to give scientific answers. If the answer given in this work is valid, then god really exists, whether or not he has anything to do with any religion being another question needing other answers.

A word about the development of the theory: The arguments have been grouped under four major heads, as is clear from the table of contents. In the text, there are repetitions and sometimes redundancies, not of logic, but of words and expressions. Sometimes it has been deliberately done to make the reading comfortable. The arguments also have not been given a purely logical sequence. These two factors may, however, be considered a way in which the author felt comfortable while putting his thought in writing.



## Part-1: prelude to the Theory

### I. An introduction to the Concept of the Mathematical Fields and How it Shapes Our way of thinking.

**Definition:** A *field* is a set  $F$  with two operations, called *addition* and *multiplication*, which satisfy certain axioms called “field axioms” illustrated below.

#### (A) Axioms for addition

(A1) If  $x \in F$  and  $y \in F$ <sup>i</sup>, then  $x + y \in F$ .

If we suppose the set of integers, i.e.,  $F_1 = \dots -3, -2, -1, 0, 1, 2, 3, \dots$ , to be a field, then we see that this axiom is satisfied: any two numbers belonging to  $F_1$  will, when added, produce a result which will also belong to the series  $F_1$ . Therefore,  $F_1$  is complete (= closed) with respect to addition.

(A2) Addition is commutative:  $x + y = y + x$  for all  $x, y \in F$ .

The ‘field’<sup>ii</sup>  $F_1$  is also complete with respect to this axiom, e.g.,  $2 + 3 = 3 + 2$ ,  $4 + 7 = 7 + 4$ , etc. this axiom may seem to be a redundancy to the reader with no or little mathematical background, but it is not so. A crude analogy could well show its importance. If the operation ‘+’ is considered in the colloquial sense, then, for example, trial + punishment  $\neq$  punishment + trial, and nitric acid + water  $\neq$  water + nitric acid. The latter part is safe, while the former is not.

(A3) Addition is associative:  $(x + y) + z = x + (y + z)$  for all  $x, y, z \in F$ .

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<sup>i</sup>  $\in$  is read ‘belongs to’

<sup>ii</sup> Let us call it a field for the time being.

For example,  $(1 + 2) + 3 = 1 + (2 + 3)$ . To the general reader this axiom may also seem to be trivial or redundant, but it is not so.

(A4)  $F$  contains an element  $0$  such that  $0 + x = x$  for every  $x \in F$ .

For example,  $0 + 2 = 2$ . An interesting thing to note here is that this zero and the zero used in numbers like 10, 20, 30, etc., are not the same as far as their functions are concerned. In these cases the same symbol plays different roles. The former says that there is something it does not have, while the latter says that it has something which change according to in what position it is placed.

(A5) To every  $x \in F$  corresponds an element  $-x \in F$  such that  $x + (-x) = 0$ .

This is the zero which was defined in (A4). In  $F_1$ , for example,  $2 + (-2) = 0$ ,  $4 + (-4) = 0$ , etc.

### (M) Axioms for multiplication

(M1) If  $x \in F$  and  $y \in F$ , then their product  $xy$  is in  $F$ , i.e.  $xy \in F$ .

This is true of  $F_1$  discussed earlier. For example,  $7$  and  $8 \in F_1$ , and  $7 \times 8 = 56 \in F_N$ .

(M2) Multiplication is commutative:  $xy = yx$  for all  $x, y \in F$ .

For example,  $7 \times 8 = 8 \times 7$ . To the general reader this may again seem to be a redundancy, but it is not so. A good example is the multiplication of two matrices, say,  $A$  and  $B$ , where  $AB \neq BA$ .

(M3) Multiplication is associative:  $(xy)z = x(yz)$  for all  $x, y, z \in F$ .

(M4)  $F$  contains an element  $1 \neq 0$  such that  $1x = x$  for every  $x \in F$ .

(M5) if  $x \in F$  and  $x \neq 0$ , then there exists an element  $\frac{1}{x} \in F$  such that

$$x \cdot \left(\frac{1}{x}\right) = 1.$$

If this axiom has to be satisfied for a set of numbers to be called a field, then the set of all integers, i.e.  $F_1$ , cannot be called a field. We can easily understand it if we imagine as if we belonged to a time when only these integers have been invented (or discovered?), with the result that, though we can, say cut an apple into two halves, we are not be able to represent one of the pieces by  $\frac{1}{2}$ , or .5, there being no such number in our  $F_1$ . Therefore, we are not able to solve equations of the form  $ax + b = 0$ , where both  $a$  and  $b$  are in  $F_1$ , since the solution necessitates us to determine the value of  $\frac{1}{a}$ :

$$ax + b = 0$$

$$ax = -b$$

$$x = -b \cdot \frac{1}{a}.$$

To illustrate this more concretely, we can take a specific example:

$$2x + 3 = 0$$

$$2x = -3$$

$$x = -3 \cdot \frac{1}{2}$$

Since we do not know what  $\frac{1}{2}$  means, we cannot determine the value of  $x$ . but still we cannot but call  $F_1$  a field, because this is all we know.<sup>1</sup> But

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<sup>1</sup> The term 'field' has been invented and defined only recently. We can only define something after we have known it definitively. So, though the field was

know that we are able to create a problem which we cannot solve; we feel the need for extending our field so as to be able to solve it. Our ability to create problems motivates us to be creative enough so that we can solve them too. Thus, somehow (which we need not show here), we have discovered (this time this is a real discovery within the field that we invented) that there are numbers in between every two whole numbers such as  $\frac{1}{2}, \frac{1}{3}, \frac{1}{307}$ , etc., convertible to symbols like, .5, .333, .0032 etc. Now we can solve the above equation in other words, now we have had a field which we call the *field of rational numbers*,  $F_Q$ . To repeat, there are infinitely many numbers in this field of the form  $\frac{a}{b}$ , i.e.,  $a \cdot \frac{1}{b}$ .

But, unfortunately, our ability to define a field has now given us a greater ability to create problems of greater ranks. Now we can create a problem (i.e. Equation) of the form  $ax^2 - b = 0^i$ , to solve which we need to determine the value of a quantity which we symbolize as  $\sqrt{m}$ :

$$ax^2 - b = 0$$

$$ax^2 = b$$

$$x^2 = \frac{b}{a} = m$$

$$x = \sqrt{m}.$$

Somehow we are able to calculate approximately the values of such quantities. This we can do by using our common sense:

$$\sqrt{9} = \sqrt{3 \times 3} = 3.$$

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not defined before, it existed. The term ‘field’, thus, has been used in this work in this loose sense.

<sup>i</sup> For convenience we have taken this equation instead of  $ax^2 + b = 0$ . The reason why we need this ‘convenience’ will follow.

$$\sqrt{4} = \sqrt{2 \times 2} = 2,$$

$$\sqrt{2} = \sqrt{a \times a} = a.$$

In the last case we ask ourselves the simple question. ‘What number, multiplied by itself, will produce 2?’ and the answer we are able to have by a trial and error process. But in this case the solution is not so important as is the need for definition. To what field does numbers like  $\sqrt{2}$  belong? By dint of a very beautiful and simple proof (not given here) we become sure that such a number can never be expressed as the ratio of any two whole numbers, i.e., as  $\frac{a}{b}$ , for which it cannot be said to be in  $F_Q$ . These numbers are a completely different nature, and, to include them, we must again extend the field  $F_Q$  to form a wider field called the field of real number,  $F_R$ , which now contains  $F_I$ ,  $F_Q$ , and the so called irrational numbers like  $\sqrt{2}$ ,  $\sqrt{3}$ ,  $\sqrt{13}$ ,  $\pi$ , etc.

Now, again, if we consider equations of the form  $ax^2 + b = 0$ , we, much to our surprise, find ourselves in a quandary. We see that we still cannot solve many of such equations, as they demand the square roots of negative numbers, which we cannot calculate:

$$ax^2 + b = 0$$

$$ax^2 = -b$$

$$x^2 = -b/a = -m$$

$$x = \sqrt{-m}$$

Therefore, if we must solve such equations, we must extend our field,  $F_R$ , to include such numbers and ‘discover’ the *complex field*. But the related discussions will follow and so we need not dwell on it here.

Two important things are clear from the above discussion:

(1) That using the ‘logic of a specific field’ we can, at the *extreme* or *terminal point* of that field, create problems whose solutions do not lie in that field; or, in other words, that we can ask some questions which we cannot answer using the frame of reference and language of the field, and language of that field, and (2) that if we must solve the problem or answer the question, we must also *extend* that field and borrow the logic and language from some wider field which includes the former. This fact we can represent by using some arbitrary notations:

Let  $F$  be a specific field,

$Q$  be a problem, or question, able to be created or asked with the help of the logic and language of  $F$ , and

$A$  be the solution of, or answer to, that problem or question;

Then, if the  $Q$  is asked at the *terminal point*,  $TP$ , of  $F$ , the answer will not belong to  $F$  itself; rather, it will be found in the *extended field*,  $F_x$ . We can symbolize the fact follows:

$$Q_{TP} \in F$$

$Q \leftrightarrow A$  (i.e., the question needs and has an answer)

But  $AQ_{TP} \notin F$

So  $AQ_{TP} \in F_x$ .

This fact, it is surprising to observe, is like a mathematical *cut*; we ask a question in one field and ‘find’ the answer in another. I say ‘find’ in order to say that we just *discover* the answer. If, on the contrary, we said that we, instead of finding the answer, ‘considered’ it, implying a sense of invention, then also we would have to say that such a construction, if it were to follow the logic

of the wider field, would lead us to what we would have to discover in the former sense. If we superimpose such fields, with such 'cuts' in between, on reality, we again find the *fields of reality*. An element of reality, if unchanged, can be said to have been multiplied by unity (Multiplication axiom No. 4). On the other hand, if it is changed and does not exist in that form at least as long as we observe it, then it can be said to have been multiplied by zero ( $x \times 0 = 0$ ). But the existence of such a zero implies that if *every element* were multiplied by it, then everything would become zero, or, in the physical sense, cease to exist. For this reason it is convenient to say that when an element in reality, say  $x$ , ceases to be in the present form, then its additive inverse has been added to it, with the result that it has now zero ( $x + (-x) = 0$ ; axiom of Addition No. 5). But what does something's becoming zero mean here? Actually, this is what we call *transformation* in physical senses. But we, especially when we manipulate (our picture of) reality with mathematical tools, often forget that there are associated with every transformation both a 0 and a 1: when  $x$  is transformed into  $y$ ,  $x$  becomes 0 and  $y$  becomes  $y$  multiplied by 1; when water is transformed into steam, water is multiplied by 0 and steam by 1 in the solutions of our equations. But when we measure water in an equation, we do not measure steam *in the same equation*. Consequently, we are always left with a 0 and do not look beyond it. Every equation (or set of equations in the case of simultaneous equations) keeps us within the boundary, or field, of a specific aspect of reality. If we, however, want to picture the other related aspects of it, we must construct other equations (or sets of equations). We understand the physical reality only in this way. We can only measure reality

with logic (the 0-1 logic, of course) and language of the *complex field*. Perhaps our perceptions go beyond what we see and measure, but when we again measure the perceptions itself we come up with what we saw and measured. Beyond the complex field we have no other language and logic to talk of reality in. Therefore, keeping in consideration the functions of the zero and the unity in our attempts to describe reality (that something multiplied by 1 means its existence in the present form and something multiplied by 0 means its non-existence in the present form and transformation into another), we can doubtlessly say that reality is mathematical, at least as far as we humans measure and define it. The reality of mathematics (i.e., the so called mathematical reality) may not be real, but the reality, when we have mathematized and measured it, is mathematical. But when the famous mathematician G. H. Hardy, in his famous book *A Mathematicians' Apology*, said, '... the mathematician is in much more direct contact with reality (than the physicist)', he said so in the broader sense as shown above. He even proceeded to make one of the boldest remarks that a mathematicians of his rank could have ever made by saying that 'A man who could give a convincing account of mathematical reality would have solved very many of the most difficult problems of metaphysics. If he could include physical reality in his account, he would solve them all'. In this work attempts have been made to do the same. Here it has been shown that we extend our mathematical fields only within the boundary of our human 0-1 logic, which, at its terminal point, gives rise to contradictions, and at the same time, also tends to 'absorb' them, but cannot do so because we do not need such an extension. But the details will follow.



We can, in passing, comment that discoveries in the physical and social sciences in the future will, to a great extent, be guided by the attempts to match the physical reality with the mathematical reality, and that such attempts will be astoundingly successful, as has been in many major cases to date.

In what follows, the physical reality, as a whole has been described mainly by four concepts: *completeness*, *transformation*, *limit*, and *bipolarity*. It has been shown that the well-known phenomenon of the existence of contradictions is possible only because of the bipolar nature of human logic, which is, as stated above, the ultimate boundary of all mathematical extensions. A field is complete only within such a limit; in other words, it is complete, not because it is limitless but because it is limited. In the course of analysis, fresh definitions have been given for the terms *possibility* and *probability*. It has been shown how possibility tends to extend our mathematical fields and the probability pretends to hold it back to save our logic. We, if not the physical reality, are a product, not of what we think, but of *how we think*. But how we think *of what*? Of what we need to think to survive: to first be and then to remain, ourselves.

While we prove something, we also become part of the proof, since we do so keeping an eye on our survival. A proof is only a logical construction or arrangement of events or facts to verify whether what we think exists does exist in our measurement (which is analogous to our logic, our way of thinking) or whether what we assume not to be existing does not exist in the same measurement. It always starts with an assumption — assumption of the existence or non-existence of something. Consequently,

our assumption is true and valid only when the thing we make assumptions about is measureable. Thus, our usual way of giving a proof can only prove the existence of something, and not its non-existence. Therefore, it is not valid for us to say that something does not exist only because we started our proof with (the assumptions of) the existence of something else, and proceeding logically, could find it. In the same way, we cannot also start a proof with non-existence, because the assumption of a non-existence is not a valid one: it should always be the object of a proof and not its foundation; we cannot be sure of a non-existence unless we have deduced it from an existence. Thus we meet a contradiction, implying that the usual ways of proving something is not applicable to the proof of what we want to declare to be not existing. Therefore, a different way of proof has been developed in this work.

## **II. The Black-Hole of Human Logic and the Consequent Shortcomings of Human Knowledge**

1. Human logic has its own limitations— both the lower and the upper. At the lower level, it cannot begin by itself, some assumption, which is itself not logic, and is to be considered a conclusion we have never consciously made by using logic, must stand as its base. At the upper level, it cannot answer all the questions that it can ask of itself, thus creating self-contradiction. The famous Russell's Paradox is a good example of this limitation. Therefore, logic is a mental mechanism of establishing apparent relationships between events pictured in the mind. But the mind obviously has a part which need not comply with the rules of logic and can question its validity, and thus tends to extend the field of

the faculty of thought. *Any contradiction proves the truth of what it contradicts.* i.e., the system of logic on which is based. In other, as long as we regard the contradiction as true, that is, as long as we agree to call it a contradiction, we consciously or unconsciously ‘assume’ the logic to be valid. And thus the subject which gave rise to the contradictions is labeled ‘impossible’. But if we question the completeness of the field of logic and try to extend it to include the solution to the contradiction—we get two amazing results: (1) that the contradiction is not a contradiction at all, because it was a valid question having a definite solution in the extended field, and thus the contradiction not only solves but dissolves too and ceased to exist, and (2) that the field in which the contradiction appeared was not complete but was undoubtedly valid, and is still valid after it has been extended. Once we discover the extended field, we are logically required to view and interpret the earlier field in view of the latter. A beautiful example is the extension of the field of rational numbers necessitated by the existence of the value of  $\sqrt{2}$  (or such other numbers) to a wider field of the real numbers, which include irrational numbers. As far as the set of numbers is thought to consist only of rationals, the necessity of the existence of  $\sqrt{2}$  is a contradiction, and hence impossible, in that field. But when the ‘irrational field’ is discovered, the contradiction simply dissolves and becomes a question whose answer lies in this field. Now the rational field is considered part of the irrational field, and is valid as long as the latter is valid. Another fascination, and perhaps more intriguing, example is the discovery (or invention?) of the complex field. It is known to everybody that the set of all real numbers created a problem in the form of equations of the type

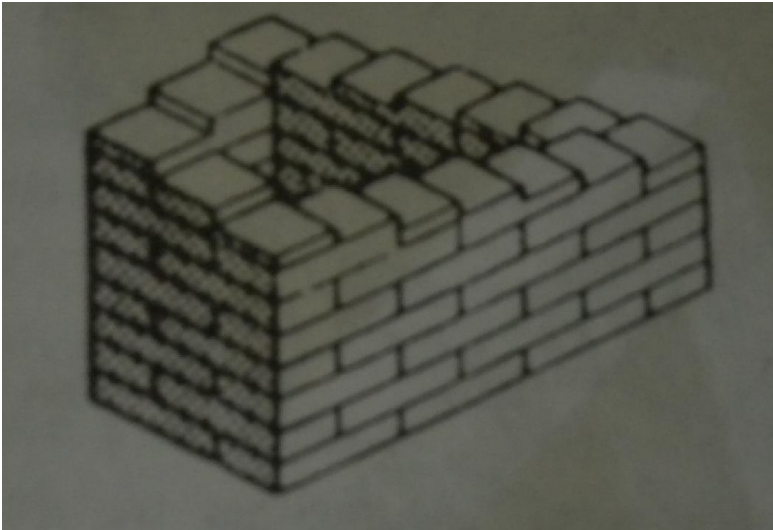
$ax^2 + b = 0$ , which it could not solve, for, as a solution, man *needed* to get  $x = \sqrt{-\frac{b}{a}}$  but did not *want* to get it, as it seemed absurd to him have the square root of a negative number. But man ultimately craves for completeness, and so he ascribed a meaning to numbers of the form  $\sqrt{-m}$ , and first still blaming them as *imaginary* numbers, coined the term *complex numbers* and packed up all the earlier 'natural' numbers in such an artificial' basket, whose general form ultimately became  $a + bi$ , where  $i = \sqrt{-1}$ . This is an astounding example showing how bold man can be in 'inventing' a new system of thought and again how surprised he can be to find that it was no invention at all, rather it was a *remarkable discovery*.

Everything we can invent would have the potential of being invented someday if it were not invented, and thought of from this point of view, it is not a mere invention, it is a discovery too, whose seeds are already in the Reality—mental or material. Likewise, every question man can ask has an answer, though he may not know it standing where he is. But it exists—if beyond the boundaries of the field of human logic.

The frog in the well can never get out of the well by making well-sized leaps. It perhaps dreams of the sea and longs to get to there. But the sea that it sees in its mind's eye is nothing but a well-sized one and so its efforts to reach there get naturally shaped and defined by the size of that sea. But if it so happens that it becomes aware of the fact that it is a 'well-frog' only because the well has made it so, and that it can really come to know that it is part of the well only to the extent that the well has defined it,

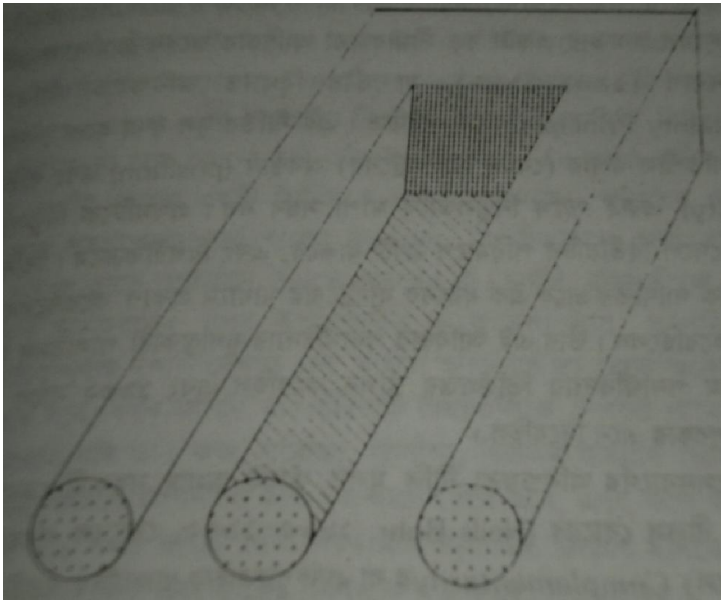
then it can also infer that it is also part of something not contained in the well—that is, the sea. That it can dream of, though there it can never, as long as it has to accept the well-definition of its name (and existence). Such awareness of the frog makes it feel like being more than well-frog, though it is bound to stay in the well. This awareness may not be called knowledge, but a perception of not having a certain knowledge while having a thirst for it. The term 'knowledge' can be preserved to refer to the awareness which results from direct perception and its logical manipulations in the mind. This knowledge of man is certainly limited, though we can continue to acquire it for an infinite amount of time. *We can only know what is logically possible for us to know.* Beyond that knowledge we are apt to call everything illogical. But we can clearly think, or become aware, that if it were possible for us to extend our field of logic, then formerly illogical would then become logical and valid. The fact that this awareness exists proves that such a logical system exists, if it can ever be termed a logical system. In it, nothing would be illogical and contradictory. It could absorb all contradictions. The present logical system could well be identified and recognized by an observer situated in the extended field, but the extended field could only be 'dreamed of' and never be recognized until it is really found. The same thing happens when we talk of the field of 'logic' beyond that of our human logic: we can only 'dream of' it but cannot be in it. We are all human-frogs living in the narrow well of the Aristotelian binary logic, which dies when it is told to live together with contradictions.

2. That human logic and knowledge are limited is easily verified by the limitations of man's abilities – both perceptual and physical. For example, while stepping mentally on the staircases of the following figure, one can feel to be continuing to go up and up forever, but actually what happens is very clear. Such an activity is purely mental, and can never be physical. Such a thing can never be made in three-dimensional space.

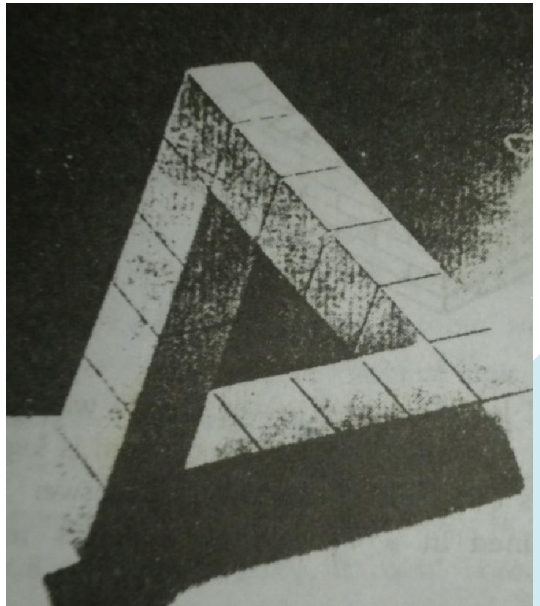


Three-dimensional logic may not always agree with two-dimensional logic. Still they both exist. Each of them is logical in its own field. One's contradiction is another's answer. So, they both are contained in a wider field which is 'more complete'.

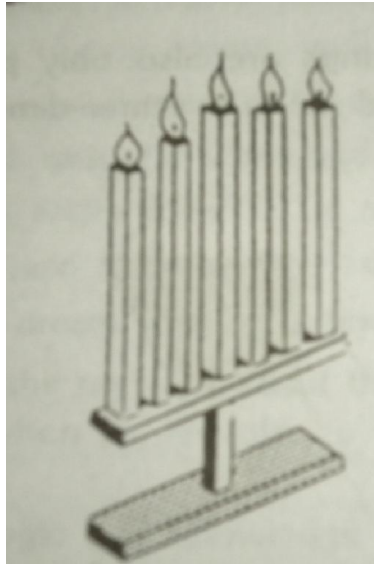
The following things are also only possible in the two-dimensional plane, and not in the three-dimensional space.



Can we make it?



Can we make it too?



How many candles when the 'heads' and the 'feet' are counted separately?

These things we can always draw but can never make. Logic in thought is less narrow than logic in practice. One can create contradictions that the other cannot solve.

A very nice example showing the limitation of man's mental ability (and also physical) is *perspective*, a geometric concept, but has from antiquity been used as an essential technique in drawing. According to this principle, if, for example, you want to see the details of a big building, you must go so near to it that then you cannot have a whole view of it. On the contrary, if you want to have a complete view of it, you have to go far away from it, with the result that then you cannot see the details such as brick texture, paintwork, size and shape of walls doors and so on. In a word, if you want to see the tree, you cannot see the wood at



the same time, and the *vice versa*. You are bound to see one at the cost of the other. As far as the details are concerned, it is sufficient for you to be in a reasonable proximity to what you want to see, of whatever size. But the problem arises when you want to see the whole: the higher (or bigger) the building, the farther you must go from it to have complete view of it. Now, if it is assumed that the understanding of the origin of something lies in being able to see the whole of it, how far do we have to go from the universe to see it wholly? Can we ever go out of it and still remain ourselves keeping the same curiosity of measuring it in our mind?

Perspective is part of our sighting ability—it not only blocks it but defines and shapes it too. That is why, in pictures, figures which need to be shown as situated farther and farther away from the viewer are drawn smaller and smaller. But how do we draw the thing which is so far away from us that we cannot see it at all?

We draw it by not drawing it at all.

It does not exist in our picture though it does exist in the reality. We all make our own mental pictures of the universe, in which we never draw what we cannot see. And, regrettably, we aptly call the picture the universe and arrogantly declare that anything which does not exist in the picture does not exist in the universe. We draw our pictures by 0s and 1s. So we need to interpret it by the 0-1 logic.

We all live in our own picture—universe that we draw in our minds which have so many limitations, pitfalls, and black-holes. The laws of our physics are in fact the laws of the logic of our psychology.

Psychology is the logic of the Mind and logic is the psychology of the Matter.

We can never extract anything from its perspective. We can also never think of a perspective without its content. A perspective is shaped by what it contains, and an object is always seen in its own perspective. If, then, the object is matter, perspective is Mind. Matter may exist outside the mind but it *cannot exist* in the *Mind without its mental transformations*. In physics we transform the reality according to our psychology; we can never leap out of our (psycho) logical field.

We can only think in two modes: either we say “Everything is where it is” or we believe “everything is not where it should be”. In either mode we essentially correlate ‘everything’ with its own ‘where’. That is our limitation.

We like limitations because we need to measure things— either by our mind or by the things of our mind.

We live in our minds and not in the universe.

We live in the universe that we create in our minds.

Perspective is a specific case of a broader concept first consciously defined by Neils Bohr as *Complementarity*, which, however, was much younger than the concept of perspective. The Principle of Complementarity says that, as far as human abilities are concerned, if we want to know one thing clearly, we cannot but know a related thing less clearly. Each thing of such a pair is called complementary to the other. In fact, *each* activity that we can do has its complement. For example, if I read a book very fast, I cannot grasp its meaning as clearly as I could if I read it slower with more mental calmness. The quicker I take decision, the more probability is there that I will make more mistakes. Our everyday-life consists of numerous events of such kind. Bohr, though he was a physicist, especially, working with, atoms, did not want to keep the application of this principle in the domain of physics and physical measurements only, but was open-minded enough to extend the view to all other aspects of life. He even considered truth as being complementary to clarity. Even the great logician and philosopher Bertrand Russell (who could never see anything but through the looking glasses of mathematics) has made such comments in various places of his works. But this concept eventually became a full-fledged and concrete mathematical tool—and also a way of looking at reality—in the hands of the great German physicist Heisenberg. He mathematized this principle in the form of a matrix now universally known as Heisenberg's Uncertainty Principle, which says that, if one wants to measure the position of an atomic particle with precision, he cannot measure its

velocity with the desired level of precision, and *vice versa*. That is, the more correctly one measures the velocity, the less correctly he must measure its position—both can never be exactly correct. This finding changed the whole life of physics and started the latest movement known as the Quantum Mechanics.

Does it mean that the particle does not have an exact position and a definite velocity at the same moment? Surely it does not. We should blame our ability. What we cannot measure does exist. *Measurement cannot measure existence completely, and so it can never measure non-existence.* We do not have the right to say that something does not exist only because we cannot measure it.

Has anyone of us ever seen the air, touched the smell of something, tasted light, or smelt a color? We can only overcome the drawback of one kind of perception by the ability of another, and their total ability, as combined, is also bound to be limited.

Another very familiar example, though it might seem redundant at this stage, may be given. When we look at a picture on a two-dimensional plane, we can see it in the same position from whatever angle we look at it. If a human face drawn on such a plane looks at the observer when he is at one particular position, then it will also look at him irrespective of at what angular distance he stands within the range of 180 degrees around. This is why all the viewers of the TV news think that the news-

caster is looking at them. But any three-dimensional figure— a real human being or statue— will never act this way. It is stable and fixed.

What we see depends on where it is and where we are.

Our fields define our ability, and the field in which a specific thing is situated defines its reality. Everything is absolutely relative as long as we live in our relative fields.

But we can never go beyond the field of our 0-1 logic as long as we want to remain what we are. Can a madman say whether he is mad or not? Maybe he is sane in his own judgment, but not in that of others. We should not, again, unless we also are mad, believe him when he says that he is mad. He should be called mad in our judgment, not in that of his.

How surprising this simple thing is! We agree neither to his 'yes' nor to his 'no'. If anybody does, then that amounts to agreeing to both his 'yes' and 'no' at the same time. We totally disregard him as a person, and then make him anew in our definition.

Often we cannot see anything before explaining it. Because the explanation is our own, the reality which we describe is not very real.

What we see is always colored by our looking glasses.

We see a madman and define madness from our point of view. As a result, we only see an outcome of our definition. So we can never know

what madness really is until we go mad. But when we go mad, our method of seeing changes and that is why those who have not gone mad will not accept our definition of ourselves.

Reality is not reality until we have defined it.

But human method of defining it, as argued so far, is not perfect. Humans are always blind, the blindness being of four types: when we are fully ignorant we say, 'I do not know what I do not know,' implying that I do not know what blindness is; when we happen to know something we say, 'I know what I do not know,' implying that I know that I am blind; when we make attempts to eradicate the ignorance and acquire knowledge consciously, we say, 'I know what I know, ' arrogantly implying that I 'believe' that I am not blind at all, though I am not sure enough of on what basis my blind 'belief' stands; and lastly, when we work hard enough so as to be able to send our knowledge to the unconscious, we say, 'I do not know that I am blind. Therefore, the only way of not remaining blind is to be aware that we are always blind in some way.

3. Suppose you are looking for a coin in a pot which is not very big. After searching for some time you do not find it. Then, having doubt as to whether there is really any coin in the pot or not, you turn it upside down. Then you discover why you could not find it so long: you could not find it because it was not there.

Now, suppose again that you are somehow sure that there is a coin in it, but however hard you try, you do not find it. You have groped for it everywhere inside the pot, but still you have not found it. What may be a possible explanation? One possible, and interesting, explanation may be that as soon as you put your hand in one side of the pot, the coin goes to the opposite side, just as what would happen if your hand the coin were the same pole of two magnet bars.<sup>i</sup> That is why you cannot have it even after being sure of its presence in the pot.

Every human effort— especially the physical one— is bounded by space-time; that is, you can put your hand only in *one* place at *one* moment, which is why you may not be satisfied with your searching ability. So you are thinking that if you were given the ability to search all the space inside pot *at the same time*, you could find the coin. And suppose you are given that ability. Now your hand fills up the whole space inside the pot *at the same moment*, but to your great surprise, you still do not find the coin.

But you are somehow sure that it is still there!

How could you explain it away?

Perhaps the worst situation would arise if you were told by somebody that when you were searching for it, it hid inside your palm! Your hand swallowed it up!

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<sup>i</sup> The existence of no other magic trick is to be assumed.

Sometimes we fail to understand things because they get lost into our very method of understanding. Our binary logic, that is the Law of the Excluded Middle, excludes what it cannot measure and still tries to measure it, with the disappointing result that it eventually comes up with a drama of contradiction, on the basis of which it arrogantly declares that the thing that it wanted to measure does not really exist.

Existence does not in any way depend on the failure or success of measurement, of whatever kind it be.

4."If God exists, then He has to be infinite and all-powerful. But he has one weakness: He cannot destroy himself. If He can, then He is destructible, and hence is not God; on the contrary, if He cannot, then it proves His weakness, which compels us to conclude that He is not God. Therefore, there is no God". Proofs of this type are based on *contradictions* which are created in the 0-1 field of logic. This logic essentially separates existence from non-existence, cause from effect, and today from tomorrow, this from that—everything from everything else. But in the Absolute Field (if it exists) where there is no flow of time and hence perhaps no time at all (in the human sense), where the cause is effect and the effect the cause, where death is life and life death — where everything is everything else, such contradictions themselves do not exist. *Contradictions always need a binary logic to survive.* And humans also need a binary logic to be logical. We see contradictions because we look through our binary logic. Therefore, in



the Absolute Field, the above is not a contradiction, and hence not a proof at all. We blame God in such a way only because we do not like to blame our logic. On the same ground, question like “who created God?” have answers that we do not deserve, because that we do not need. We expect all answers in the binary logic. We expect the answers to be constructed by words which construct our questions. We look for solutions in the same field where the problems live. We make well-sized leaps to get out of the well, and after failing to do so, blame the sea and not the well nor the leap.

5. A very critical example of the apparent problem of the *Absolute Infinity* is Russell’s Paradox relating to the Set Theory, which goes as follows: X is a set of elements which does not contain X itself. In other words, X is a set of elements among which X itself is not present. Z is the Superset of all possible such sets (i.e.  $X_1, X_2, \dots X_i$ ) in the whole universe. Does Z contain itself?

If it does, then it does not, because it does not contain anything that contains itself. And if it does not, then it does, because it should contain *all* possible sets in the whole universe.

Curiously, Russell himself could not either solve or dissolve the paradox. The theory of Types that he and his friend Whitehead invented and which they used to solve the paradox was not accepted by many.

But we can now dissolve the problem. We cannot solve it in the sense that the solution cannot be used in the 0-1 field of our life.

Instances have been discovered which show that the classical assumption that the whole is greater than the part is not always true. For example, the following two infinite series have exactly the same number of elements, though the second is part of the first.

1, 2, 3, 4, 5, 6, 7, ..., infinity

2, 4, 6, 8, 10, 12, 14, ..., infinity

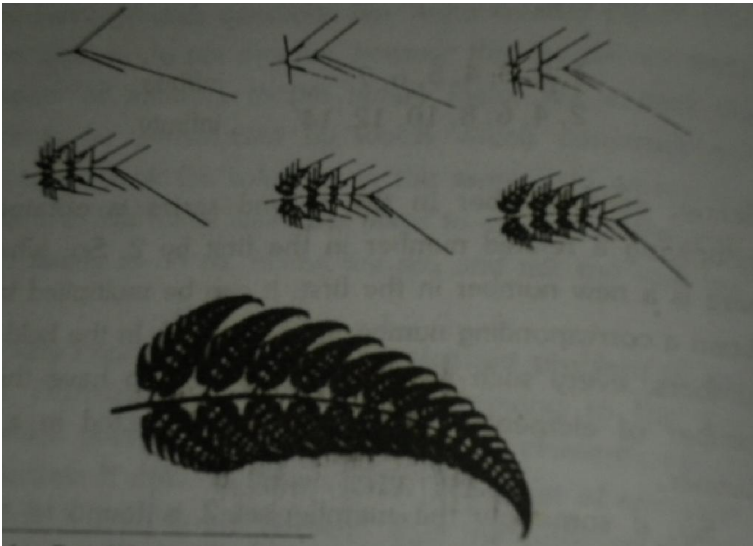
Clearly, each number in the second series is obtained by multiplying a related number in the first by 2. So, whenever there is a new number in the first, it can be multiplied by 2 to obtain a corresponding number in the second. In the field of real numbers, every such series can be shown to have the same number of elements, as its part is constructed in a similar manner.

So, if somehow the member-set Z is found to have the same number of elements as the Superset Z, then, can it not be said that the former contains the latter? And in turn the latter also contains the former?

But it is again another contradiction of the same kind. We can never imagine two lions the first of which has swallowed up the second, and, as revenge, the second has again swallowed up the first, with the result

that they both have been seen to be swallowed up by both at the same time.

If, for the time being, we disregard the question of size and be concerned only about the pattern, then, referring only to the pattern, we can show by taking examples from the physical world that the part not only contains the whole but the whole itself. The following figure shows a good example. As is easily seen, here both the part and the whole have been created by iterations of the same pattern. The ultimate product of the iteration of the pattern, the fern leaf, shows that its whole is its part.<sup>i</sup> This is because the part contains the whole,



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<sup>i</sup> Quoted in Fritjof Capra. *The Web of Life* (Flamingo, 1997) p.140.

completely as far as pattern is concerned, and partly as far as size (or volume) is concerned. If the part of something occupies, say 60% of the volume of the whole, then it is not illogical to say that part *contains* 60% of the whole, though not 100%. Fuzzy logic makes good use of this point of view.

Following this analogy, can we say that the member-set somehow contains the superset Z—at least its characteristics? If an infinite set—which has no end, and perhaps no beginning, at all—can be contained in another at least as far as relationships and patterns are concerned, then the above *should* be possible too. And might it not be that each element of the Universal Mystery—both living and non-living—contains some amount of the Mystery? Fortunately, all these speculations are true. And unfortunately, even though they are true, they cannot solve the set paradox. Our question is whether the Superset Z contains the member-set completely in all possible ways—size, pattern, dimension, and so on.

So we can try re-understand the problem. We need to learn the problem because we have learned to need it. We need paradoxes<sup>i</sup> to find clues to disregard what we cannot think about.

When you say ‘yes’ (i.e., the member-set contains the superset Z), then logic says ‘no’. Likewise, when you say ‘no’, logic says ‘yes’. The basis of

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<sup>i</sup> Here I am not using the term as literary term or concept, in which there is no contradiction because we give it our own meaning, and thus killing the structure and logic, retain the meaning.

the paradox is this logic—that is, the Law of the Excluded Middle, which cannot say *yes and no* at the same time. If it could, then when you said ‘yes’ it also could say ‘yes’, and when you said ‘no’, it also would agree with you, since then its ‘yes’ would equal its ‘no’ completely. Then there would be no contradiction. Your Free Will, that is the power to question anything, would have answers to any questions it asked. So, by the mandate of the same Free Will, why do you not extend your logical field to reach the Super Logic in which nothing happens in time and space and hence no source is separated from its process, no cause from its effect, no whole from its part—which are only either spatial or temporal structures of human thought and perceptions? There can be no contradiction in that logic. It is never bipolar: it has no either-or, yes-no, here-there, this-that, now-then, beginning-end, matter-antimatter, object-image and suchlike dichotomies. Contradictions arise *only where* such dichotomies exist.

The set paradox has rough analogy: In a city there lives a barber. He shaves *only* those who do not shave themselves. And he is bound to shave *all* such people. Now, does he shave himself?

If you say ‘yes’, then he does not, because he cannot shave those who shave themselves. If you say ‘no’, then he does, because he is bound to shave *all* of those in the city who do not shave themselves. As a result, he raises the razor up to his chin but can neither shave nor refrain from shaving. Contradiction.

“So”, perhaps the logician would say, “no such barber exists, because he *should not*”.

But, unfortunately, the existence of somebody or something does not depend on somebody-else’s should’s or should-not’s.

“But”, perhaps the logician would retort, “his existence *should* depend on *his own* should’s and should-not’s.”

Well, then I must say that his existence is his should. In other words, the very fact that he *exists* proves and determines that he *should* exist. The fact that you have lived your life so far in a certain way proves that you should have lived it in that way. Seen from this angle of view, ‘should’ becomes dependent on ‘why it should’, which is what should be the right precedence relationship between the two concepts, especially as far as the origin is concerned. And because he exists, he only ‘should’, and never ‘should-not’. In the concrete sense, that he exists demands that the phrase “He should not exist” be meaningless.

If it is valid to impose the shaving-related bindings on the barber, then his existence should also be equally valid. If we do not question the rules that we impose on him, why do we question his existence? Does that, then, not mean that we are making laws only for who does not exist?

Now, if the rules exist, the barber does not, and if the barber exists, then rules do not—and nor does the contradiction.

Now, again, the barber *exists*: will you still set the rules and create the contradiction to *try not to see who really exists*? Would you destroy your own eyes—or at least close them—to prove that someone who is standing in front of you does not really exist?

Your eyes would be blind because they could not see themselves, but would still obdurately want to do so.

The eyes of the 0-1 logic cannot see themselves. When, for example, the eye labeled '0' (that is, 'no') looks at the eye labeled '1' (that is, 'yes') at the same time wants to see itself or feel its own existence, both become blind and thus create a contradiction. When the eyes are false, how can the contradiction that they see be true?

Now let us dissolve the problem and see whether the barber, given the conditions as stated, can *shave himself and not* at the same time; that is, whether he can break out of the walls of conditions and exert completely Free Will. If he were not subject to the one-way flow of time (which is possible in principle, though not in reality), then he could go back to yesterday to shave himself, when he would see that the condition was not imposed on him yet.

Existence can always escape conditions. Man has invented conditions to restrict what he never created. Therefore, as long as he looks through the condition, he only finds reality restricted in his own sense.

6. Now another example, exactly of the same nature, can be considered. A snake, when hungry, swallows its tail, without chewing it, and thus keeping it intact. It wants to swallow itself completely. Is it possible?

The logician reader will now ask, "Suppose it has swallowed its tail, where will it keep it?"

In the belly.

"Then it continues and eats its belly too. Where will the belly go?"

In the throat.

"O.K., where will it keep its throat after swallowing it?"

In the mouth.

"And what will it eat its mouth with?"

With its mouth.

"How many mouths does it have?"

One.

"Then it's quite impossible".

The reader's conclusion is valid because his logic is valid (he thinks and believes) and it needs a conclusion, which include contradictions too.



Now, supposing there exists God who is almighty in all *human senses*, if He orders the snake to swallow itself up, can it do so? The answer is, “Yes, but we simply do not know how”.

In the 0-1 logical field, it is possible for the snake only to keep swallowing it forever, never ending the process. But if somehow it succeeds in swallowing itself up, then we will never be able to see the process, because the process contradicts our logic, And because we cannot see such a process, we cannot also see the snake as long as it is involved in the process. And when it has completely swallowed itself up, it will again be visible and we will then not remember what happened so long.

The process is not real, but snake is. The process is contradictory in our sense, and is ‘impossible’, and so does not exist. But the snake does exist. We cannot see anything which does not exist (in our viewpoint), but we *should* be able to see which does (in the same viewpoint). But, again, we cannot see it as long as it is in the process.

The whole universe—both the external and the internal—is always in a process which seems impossible to us. But at least we can question about it because we are also part of it. We contain the whole partly, which is why we can only ask questions but cannot answer. A little learning could ask good questions if it gave up its bad habit of always trying to answer.

At the end point of the string of human logic stands a question.

And the very existence of the question necessitates the existence of its answer, but the knowledge of the answer necessitates the non-existence of the question. A question, for its existence, should always be placed at a *referential* (if not spatial or temporal) distance from the answer. When it is merged with the answer, it ceases to be a question at all.

At the point where our thought stops, we begin to know how little we have known and can ever know. And it is only when we know for sure how little we know, can we claim our faith to be based on knowledge.

There are a beginning and an end of what we think we are. That is why our thought should stop somewhere.

True faith is reason grounded on knowledge, but needing no ground after it has become successful.

Faith belongs to psychology as long as, if ever, psychology is based on logic and knowledge.

Knowledge knows what it knows, and does not know what it does not; faith does not know what it knows, but knows what it does not. When we do not know what we do not know, then what we know may destroy us. Faith can save us from such destruction.

7. Many learned people ask, “If Fate is predetermined, then why can’t we calculate it back toward life”? Their questions prove the intensity of their curiosity, no doubt, but the problem is that they ask the question only after ‘knowing’ the answer—knowing that the very idea of fate is illogical. Now, to cite an example, if all that will happen in your life till your death is described in detail in a list and the list is given to you, what will you do? Your *fate* declares that knowing all those things you will not want to live anymore! For, then only those things will happen each moment in your life what you already know. You know for sure what will happen, for example, on the 2099<sup>th</sup> day of your life. Such happenings, even if all of them are pleasurable, will not be of any interest to you, because you cannot go beyond your knowledge. You know what you do not want to do, and still you are going to do it, because you are helpless—no knowledge can help you. Then you are a slave to what you know. You are exceptionally wise and clever and knowledgeable, but your knowledge can only create problems, none of which it can solve. You will no longer like the future because you know it completely. In fact, being able to know the future for certain means having no future at all. And one who sees no future ahead does not want to accumulate a past which became past before it arrived in life. Then you would moan: Oh Creator of Fate! Give me ignorance. Ignorance is far better than the knowledge which tells me that I am already dead. I thought I ‘acquired’ knowledge, but now I see that it was really created for me, so that falling in the trap of my own knowledge I

can never know that I do not really belong to myself. My knowledge which amounts only to a handful of 'information' has deceived me. Give a life without knowledge. That bloody knowledge informs me that I am already dead but still alive to suffer the pain of death".

We are prepared to die for knowledge, while we want to live in ignorance.

Moreover, no one can know how his future shapes his present, because it is impossible to know it standing the field of 0-1 logic.

What I so far have intended to say is that Fate is possible, while whether it exists or not is another thing, which we can only declare standing on the platform of a specific religion. And if it be true, then it may not be in a compulsory sense, but in a merely descriptive. That is, it may be that Fate exists because the Fate-Maker already knows what will happen to whom at what point in time in the future, which He has written down on 'a piece of paper', so to say, and not because He wants people to be so and so and have such and such all through their lives. But at the same time we have been given enough logic not to believe in it, and thus live happily and comfortably with, however, a dose of suspense that we feel when we read a detective novel, for example. And perhaps also at the same time we have been made ignorant enough to consider the Free Will that we have as equivalent to knowledge, leading ourselves time and again to the conclusion that because we are exerting Free Will in whatever we do, what future we are approaching is one that we are

creating, and not what was 'earlier' created for us by the Fate-Maker. We deceive ourselves into thinking that we can understand everything, and also that we should completely ignore what we can never understand, at least so long as we must pretend to be wise enough in our arrogance about our own ignorance. Do we always (if ever) live our lives?

Still it is hard to see how the idea of Fate is possible if we think of it while we move ahead along the path of life. One may, for example, argue saying, "Now it is completely up to me whether I should go through this book any farther or not. I may well read the rest of the book or throw the book away. So, if there were written in the 'book of my fate' a specific thing, I could, knowing it beforehand if possible, take an alternative course of action". But this is where the Free Will deceives us. For if we, after having taken a specific course of action along the path of life, look back and see what we did, we can easily understand that we could not have done otherwise! Therefore, what is already done is, unfortunately, what *had to be done*. Life, once lived, shows toward which way it was headed. We know better after we have known something by doing it. We are wiser when we have acted than when we have only planned. However, the Fate-Maker, if He so wishes, can change anything that He decided before. And so we can never know the Fate.

After all, we are happy because we know very little indeed.

### III. Some Speculations on Reality and Some Logical Conclusions About the 'Illogical'

1. As far as the physical universe is concerned, it separates a problem from its solution by *time*, or, more correctly, space-time. It is for this reason that a cause precedes its effects.
2. But mere 'time-correlation' is not causality.
3. The physical universe is as it is because the *motion* it has. This motion has not one limit but two. According to Einstein's Special Theory of Relativity, when the motion of a matter reaches the velocity of light, it changes into energy and thus ceases to be matter. Likewise, if the whole congregation of moving bodies was prohibited in some way to move, then, perhaps, they could not remain as matter; they would again change into energy, or perhaps, into nothing.
4. Energy is matter moving beyond a certain velocity limit or not moving at all (in the Absolute sense).
5. Nothing can move faster than light. In fact, light is matter moving at the speed of light. But light itself cannot move faster than it can. What if it could? Surely it would then cease to be light and were transformed into something else which we do not know. (Could it be that it would then transform into Mind?)

6. Mind is matter 'immaterialized' in some way beyond the limit of matter's existence condition.

7. Matter is Mind 'dementalized' beyond the limit of Mind's existence condition.

8. To repeat, Psychology is the Logic of the Mind, and Logic is the Psychology of Matter.

9. As far as science is concerned, logic and measurement are involved, which is why we measure and interpret not only the physical universe but part of ourselves too.

10. Mind and Matter are *complementary* as far as measurement or logic is involved. When this measurement is again measured, we see Heisenberg discover the Uncertainty Principle.

11. Therefore, we cannot measure Matter or Mind as it is. We happen to, and are bound to, measure Matter by Mind and Mind by Matter, which gives rise to at least an overlap in Venn Diagram.

12. Human perception is bounded and defined by time and space. What will be left if the air from a sealed tube is pumped out? Vacuum, that is, space. But what would be left if the vacuum or space itself were (and could be) 'pumped out' of the tube? Human mind cannot imagine what. But it is possible, if not by humans. Perhaps it is not a matter of doing, but of wishing. Because human mind is bounded within the limits of

space-time, it can question about, but cannot imagine, such a possibility. The mind simply seems to stop if it is told to imagine a 'hole' through some part of space-time. Such a hole, being a discontinuity in space-time, cannot be imagined by mind, though imagination<sup>i</sup> is the most powerful faculty of mind, because imagination itself is a *continuous* fabric of Mind and Matter containing space-time.

So what would be left if the space were extracted out of the tube? 'Nothing' could not be the appropriate answer; on the contrary, 'Everything' could be a possible and tentative one. Such facts (if they could be called facts) do not lend themselves to any analysis based on the Aristotelian logic of the Law of the Excluded Middle, otherwise known as the 0-1 logic.

13. Einstein showed that space is time and time is space, but one is never *completely* equal to the other. There is no such thing as Space Only or Time Only. One eats into the other. One 'lives the other's death and dies the other's life' to a *certain limit*. But what if both space and time were absent from 'somewhere'? But, alas, the word 'somewhere' does not mean anything here. That means we cannot even ask the final question in our ordinary language. But at least we can think of such a question. So there must be an answer, though, however, we cannot know it by using the 0-1 logic of ours. But we surely cannot go beyond the 0-1 logic, since once we knew the answer; we would not ask the

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<sup>i</sup> Here I think of imagination as distinct from visualization which is undoubtedly guided by imagination but is produced by the help of the participation of the material aspects of mind.



question anymore, because, knowing the answer, we could not invent any question at all. It would be like *being* part of the answer, not just knowing it.

14. If there were no flow of time, there could be no time at all. Time is its flow. Time is motion in the form of transformation. Time is feeling of relativity between a cause and an effect. In the 'timeless' universe (if it existed), there would be no 'cause' per se, because, since it could not be separated from its 'effect, 'the 'effect' would be the cause itself—if we are allowed to talk of it in the 0-1 logical parlance. In fact, we cannot know what such an Absolute Vacuum would be like. But it exists, because we can ask *questions* about it.

We can ask, but cannot answer, because if we knew the answer, we could not ask. An intention of asking questions whose answer we cannot know implies an intention to extend our Field of Knowledge so as to reach the Universal Field. The process of field extension is valid only as far as the field which produces questions is not closed (=complete) with respect to the answers they require.

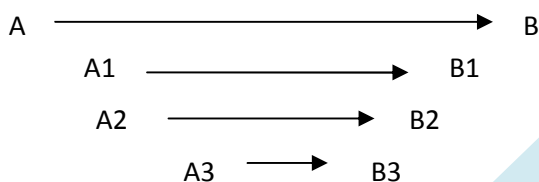
But we value our questioning ability in such a narrow and material sense that we ultimately try to assume that our questions must have definite answers, at first in the form of 'yes' or 'no' mutually exclusive. But in the Absolute Field there are answers to any kind of questions beyond the yes-no polarity. But because we are a product of the polarity, we try to answer everything in that framework. Consequently, when, for

example, Freud, and others, find that a man looks for an abstract woman in a concrete living woman, they end up in saying that he is looking for a Symbol, that is, an abstract Woman, more than the mere flesh and blood, which he learned to draw in his mind from his Oedipal complex. Likewise, while analyzing the religious activities and affinities of humans, they cannot but come to conclusion that they are making attempts to make up and worship some Symbols. What they really miss here is the crucial point that in such cases humans tend to extend their Field of logical Feeling toward something beyond their reach, something they are *able to need* and thus they must, something they feel the impulse to look for but cannot have. Thus they want to go beyond themselves, because they 'feel', though they cannot know, that they are more than what they often logically think they are. The same interpretation holds in the cases of all other kinds of symbolism related, for example, with literature and art. Freud, and many others of both the Freudian as well as the non-Freudian schools, made a good search but bad detection. The major mistake that they made was, not that they asked peculiar questions, but that they thought that every question that they could ask had answers in the very frame of reference of the question themselves. Their superb investigations and amazing findings deceived them into believing that their conclusions would be equally beautiful. They made too hard on the basis of too little analysis and information. In fact, art, in all possible forms, is man's inherent impulse to look beyond himself without going there in person. Sexuality, once

boringly habituated, necessitates humans to be artful in it, so that part of it remains undefinable and untouchable forever. In the ultimate stage, we crave for what we do not and cannot know. Even though Freud said that he knew, we, after knowing it from him, are looking for something that we do not still know.

15. Everything the, 0-1 logic analyzes, it finds only one aspects of it at one moment— either 0 or 1 —either it exists or it does not exist. But if another moment is allowed to it, it cannot but see *two* aspects— at one time (or point in space) it exists and at another it does not. But it can never see the existence and non-existence at the same moment.

The physical world is a concrete edition of that logic. In it a thing as measured by humans cannot be in two places at the same time; in it there are a cause and its effect, a south and a north, an east and a west, a matter and an anti-matter, a particle and a wave, a push and a push-back, light and darkness, heat and cold, good and evil, pleasure and pain, past and future, here and there, disease and cure, construction and destruction— something and something else. Each of these ‘couple’ has either a time-or a space-difference between them. If the cause is at, for example,





AB

A, then the effect is at B. But what if the space-time difference between them would start to decrease and at one time would become zero? Then, in our 0-1 logical language and thought, there would be no cause and no effect. Then the cause would be the effect and the effect the cause, thereby losing the logical (of course 0-1 logic) sense of the terms. Then the cause, or the effect, would both exist and not exist *at the same time*. Anything timeless is bound to be existing forever—without any beginning and any end, because, to speak in an unbiased language, this should be the conclusion based on the 0-1 logic agreeing with the 0-1 senses of the words ‘beginning’ and ‘end’. Obviously, these words are time-defined and space-defined. So, if we must speak of the Absolute Infinity in terms of such a language, we must also agree to the above conclusions. They are the Absolute Facts transformed according to the 0-1 rules.

On the contrary, it is not to be claimed that the direction of time could not be changed. Because we can *think of it*, it is possible by someone, if not by humans. Now, if it could be done, then, would we call the cause the cause and the effect the effect? Then we would get wet before it rained, be punished before we committed crime, eat before cooking, die before being born, and so on. If it were the fact, then, I think, we would call death birth, and birth death; getting wet raining, and raining getting wet; punishment crime, and crime punishment. The result would be another 0-1 logic, this time of course the reverse. Then we would consider it illogical to born first (in the present sense) and then to die (in the same sense), and so on.

So, can He, to whom Time is but a toy-arrow able to be fired at any direction, not decide our Fate in advance of our birth? Resurrect us again after our death?

The material part of the mind will now ask 'How?'. The answer in the 0-1 logic is: We do not know how, we should never ask the question. If we knew how and still would have to live with 0-1 logic, then we would certainly look for some other mysteries behind such events which we could not know how happened. We surrender only to that which we cannot understand.

16. Because such questions can arise only in Free Will faculty of the Mind, so their answer must lie in an extended Field of that Free Will, and not of logic (which is here equivalent to the physical universe). Therefore the Prime Cause of Everything is a Will, and not any Matter.

Again the 0-1 thought might bounce back to ask the same question: How? How did the Will transform itself into matter? And the answer again is bound to be: We humans, a product of 0-1 logic, cannot, and so do not, know. But we do know that there must be such a thing as Free Will, which can ask questions about itself as long as it is bounded in the Mind, a product of space-time and Free Will.

It is only a WISH that has created the physical Universe.

17. Again the *material part of our Mind* cannot ask such questions, which implies that the answers lie in a field absolutely different from the material field concept. But because that Universal Field can answer such questions relating to the material universe, it follows that the Absolute Universe which is the cause of everything is ONE MIND.

18. The old question again: If the cause took place after the effect did, then, being in the 0-1 mental sanity, would we call the cause the cause and the effect the effect? One probable, and safe, answer would be: We

could decide about it if it actually occurred. But it does not occur in the known physical universe. Another probable, and funny, answer would be: it is not a question at all, because the answer does not exist.

But my point of view is the opposite: it *should have* an answer because we are able to ask the question. No question can be left unanswered if it is to be called a question at all.

Does it not occur really? How can we be sure? We have the habit of measuring the cause *before* its effect. What would we observe if we could turn the whole universe upside down? Do we ever see the string that ties the effect to the cause? We only observe two *events*. And do we ever observe the *cause* itself, or, crudely speaking, the process of causing?

In reality, if they include mental reality in their 'definition', causes *do* take place *after* the *effects*. We can observe it in our mental reality. For example we get frightened and then cry; we become cheerful and then laugh; we hate (somebody) and then hit (him); we become gloomy and then cry. In all these cases, and in other similar ones, we habitually call the *former* the cause and the *latter* the effect. But these are proven facts that we get frightened *because* we cry, and we become cheerful *because* we are able to laugh, we happen to hate *because* we hate, we become gloomy *because* we cry. This time too, of course, we call the former the cause and the latter the effect, and still we do not see any contradiction in our reasoning, because, before reasoning, we disregard any possible contradiction to make the reasoning valid according to its preset definition. We regard any such pair of opposite events as two sides of the same coin, and since we only see one side at one moment, we do not and do not want to see the other at that very moment, and thus save our 0-1 logic and lose the real insight. But if such a pair of events is to be thought of as happening in a 'specific bit in the mind,'

then, undoubtedly, both its aspects do take place in the same bit –or space—with probably a minute time-difference in-between. But when we measure one aspect (e.g., getting afraid and crying), we do not, because we cannot, measure other, and *vice versa*. Human measurements always involve *time*, which is why they are never completely perfect for measuring time itself. But, again, and surprisingly, humans can ask questions about the existence of and ‘ideal’ measurement system. And by the same token, because we can ask questions, the answers exist.

19. According to the Big Bang Theory, the whole Universe was, within a fraction of a second of its birth, roughly as small as a dot of the pen I am writing with. If that be a fact, then where was the ‘dot universe’ situated in? In other words, what was around it? Surely it was not space (or space-time), because space itself is part of the Universe. It is foolish to say that the Universe is situated in the Space, for the Universe contains it and is extended as far as the space-time is stretched. So, was the ‘dot’ situated in itself? Was its existence rooted in its non-existence? Again, the fact that the dot ‘evolved’ gradually implies that it was somehow ‘born’ like, for example, us human beings. Then, where had it been before its birth? Clearly, it was born from its non-existence which is the Absolute Reality. We separate existence from non-existence only because we apply the 0-1 logic. But in the field which has the potential of ‘absorbing’ such bipolarity, the existence is also a part of the non-existence, and *vice versa*. If this argument is not accepted, then the snake, after swallowing itself, should double in size; the Superset Z, containing itself, should become a ‘double infinity’. If there were no space-time, and consequently no bipolarity in the Reality, then anything would be infinitely many, that is, all things would be perfectly one. And this is what really was before the birth of the Universe. There was a will, or, to be safer in our comment, we do not know what.

Now we can ask, the old question: What came first—the egg or the chicken? And now we are able to produce an answer: any of the two may have come first. If we say that the egg came first, then we must also say that it 'was' laid by the chicken which would later be hatched from it. And if we say that it was the chicken which came first, then we must also say that it 'came' from the egg which it would lay later. We have no other way of settling the dispute because we are attempting to reconcile the existence with the non-existence, which our binary logic does not allow. We ask the question in the space-time-defined field of language, while the answer that we need is contained in the illogical Absolute Field, just as the equation(=question)  $ax^2 = b$  can be produced in the 'rational field' of numbers but the solution (answer) lies in the 'real field'.



## Part-2: The Theory

1. *Postulate-1: Every system, at equilibrium or dynamic, must be complete.*
- 1.1. By completeness here is meant its closure property in mathematical sense: that is, it must be able to solve any problem it can create; in the other words, and more generally, it can answer any question it can ask. While in the mathematical sense the validity of the question is also required, we set this 'validity requirement' free, because it is the validity of the *answer* that should be sought for, and not that of the question. If there were to be such a restriction, then a specific field could never have been extended, for then we would not *want to* have an extension.

Examples in favor of this claim abound in pure mathematics. When, for example, human knowledge of numbers (and thus of mathematics including geometry) was limited only to the set of all rational numbers (numbers which can only be expressed as  $\frac{a}{b}$ , where  $b \neq 0$ ), it was seen that any equation of the form  $ax + b = 0$ , with  $x$  not having a power greater or less than 1, could be solved by using numbers from that set. The set of rational numbers could create such an equation (i.e. problem)—or, in the general sense, could ask such a question, and could also solve or answer it. In that restricted sense the set was *complete*. But there should be no restrictions to right to ask questions. The right to ask any question whatever is a fundamental one, as far as knowledge is concerned. But, fortunately, the set (or field) of rational numbers could validly create a problem (i.e. equation) which it could not answer. The field was complete (i.e. closed) with respect to multiplication (including addition, subtraction, and division). So it was valid to multiply two equations of the form  $ax + b = 0$  in the field. As a result a new

problem (i.e. equation, as before) was created of the form  $ax^2 + b = 0$ , where  $a$  and  $b$  are constants taken from the rational field.<sup>i</sup> But, unfortunately, that field could not give the answer. And, fortunately again, man did not question the validity of the question because he was not aware that he was in a specific 'field'. So he looked for, and found, the answer, without, however, knowing its explanation at first. Thus he found a way to calculate the equivalent numerical value to the square root of rational numbers. The first of such numbers was  $\sqrt{2}$ , whose value, as we know, is 1.4142135..., to quote an eight-digit calculator value. But when he tried to confirm what kind of number it was, what he did was first try to check whether it belonged to the set of rational numbers which can be expressed in the form  $a/b$ , where  $a$  and  $b$  are whole numbers, negative or positive, with  $b \neq 0$ . Presumably, if it could be expressed in the above form, then it would be considered a member of the set of rational numbers. But it was found not to belong to that set. Later it was *proved* that such a number could never be expressed as a ratio of two whole numbers; rather, it was completely new number belonging to a new field called the set of irrational numbers.<sup>ii</sup> The proof was based on the notion of *contradiction*. Because any assumption that it was rational number gave rise to a contradiction, it must belong to some other field of numbers, and not that which the assumption contradicted. Man likes to play with contradiction but seldom dare to solve them, because he does not want to lose the field he is in. But this time the situation was not favorable. Because the answer was found already, the contradiction could not scare him. So, while trying to solve the contradiction he just happened to dissolve it: he saw that if he was considered standing in the field of real numbers, which included both rational

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<sup>i</sup> I am not following the history as it is, but am keeping the sequence.

<sup>ii</sup> The proof was very simple.

and irrational numbers and in that sense which was ‘more’ *complete* than each of the above two, it did not look like any contradiction at all. Now man’s calculational and problem-solving activities could run freely in the new wider field, without suffering any contradictions. But the greater the field, the greater its ability to solve problems and absorb contradictions, though, also, the stronger its ability to create more fundamental questions and contradictions. Thus the real field again created a problem of the type  $ax^2 + b + c = 0$ , where  $a$ ,  $b$ , and  $c$  all belong to the real field and  $x$  is an unknown quantity—the question, that is. In the case of some equations of this kind, the solution came in the disgusting form:

$$x = \sqrt{-m},$$

where  $m$  belonged to the real field. Thanks to the root extraction necessity—it showed man the way the set of irrational numbers and now was showing a ridicule. How can a negative number have a square root?—thought man. He thought he asked a valid question as regards an invalid answer. Therefore he called such a solution unreal and declared that if any equation, to be valid, needed such a solution, then we must stop creating such problems (i.e. equations, as usual). In other words, if any equation needed such a solution, we would say that it had no solution at all. Such declaration actually dominated mathematics for a long time and allowed it to grow old without letting it grow up. As a result, people found this problem frequently but did not regard it as being important enough to be any problem at all. It was simply a nuisance. But mankind is always divided into two other ‘kinds’—those who, knowing the answer in advance do not like the question, and those who, being interested in the problem, like to ‘invent’ an answer if it cannot be discovered. As a consequence, some became wise with the question and stopped being foolish with

the answer. They regarded the square root of any negative number as possible. But mere possibility is a matter of existence, and existence has no meaning to man until he is able to give an explanation to it. Fortunately, explanation can also be invented, and so they were. The number  $\sqrt{-1}$  was labeled the unit *imaginary* number—because though it could not be trapped in logic, it could be imagined. Perhaps this is the most important example showing how bold some men can be in considering the imagination a top-rated important phenomenon in the field of the purest reason, that is, mathematics. Actually, what they needed to have was completeness. They did not like their number system to be incomplete. And for the sake of completeness, they were even prepared to logicize the imaginary thrust of their mind. And, fortunately, once they accepted  $\sqrt{-1}$  as a number, they were able to find algebraic as well as geometric explanation to it. They showed that any quantity containing this number<sup>i</sup> could be written in the form  $a + bi$ , where  $a$  and  $b$  belong to the real field (If  $a = 0$ ,  $bi$  becomes a number like  $\sqrt{-7}$ ,  $\sqrt{-10}$  etc., called *pure imaginary number*, and if  $b=0$ , the quantity becomes a real number). The geometrical interpretation revealed certain interesting characteristics of that quantity (which is generally called *complex number*): that each such number was two-dimensional, able to be plotted according to the Cartesian Coordinate System on the two-dimensional complex plane,<sup>ii</sup> and that such numbers have no

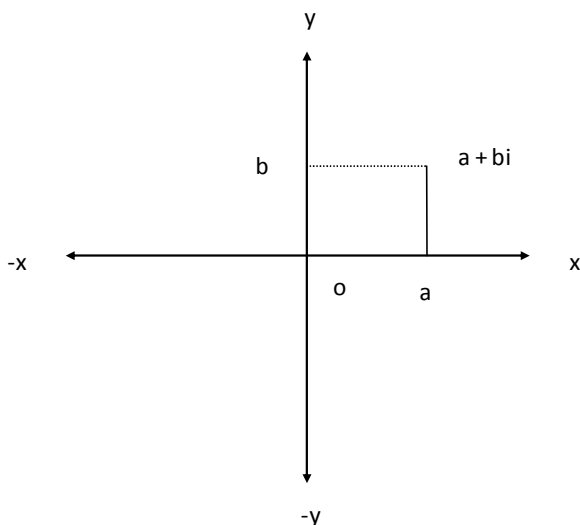
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<sup>i</sup> Let  $i^2 = -1$ , then  $i = \sqrt{-1}$ . Now 'i' is enough! Because  $\sqrt{-1}$  does not represent any quantity which can be used to count.

<sup>ii</sup> The numerical values of  $a$  and  $b$  are identified with arbitrary but consistent length along the  $x$  and  $y$  axes,

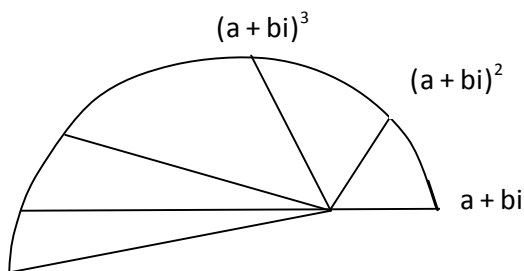
order among them, meaning that they cannot be used to count things, but they have something to do with rotation.<sup>i</sup>

It is worth emphasizing that the square root of a negative number is a direct contradiction to *the logic of the real field*.



respectively, and thus the point representing  $a + bi$  is ascertained, disregarding the ‘value’ of  $i$ .

<sup>i</sup> If, for example, the number  $a + bi$  is multiplied by itself, and then the product is multiplied by the number, and the process is continued, then the line connecting the origin and the points representing the number as well as the products will rotate on the Cartesian plane somewhat, but not exactly, like the following:



Because it does not have its origin in that field. For example, if we let  $\sqrt{-m} = \pm n$ , then, by calculating with  $+n$  or  $-n$ , we can never have  $-m$ :

$$n \times n = n^2 = m$$

$$(-n) \times (-n) = n^2 = m.$$

A negative  $m$  cannot be found by squaring any number of any sign. So, if  $i^2 = -1$ , and thus  $i = \sqrt{-1}$ , then what is the sign of  $i$ ? Neither positive nor negative. Actually, this process does not find a 'value' for the square root of the negative number, but only says that there is a number system of which  $\sqrt{-1}$  is the unity. We must just start from it and should not think of going at its root. It has no history because we have created it. It exists in our definition because we have the ability to define and that we do when we need such definition.

We often do not like what we cannot use. We always expect something to have technological implications. And that is why we do not want to extend our field of logic when a theoretical necessity arises to combine 'yes' and 'no' at the same instant. If we did, our thought would stop, because then we could not think in the space-time framework.

The concept is essential to understand everything in the whole universe. But for a good understanding of it, not a single machine, for example, could be invented on earth. Each machine, mechanical or electrical or electronic, is based *at least on the idea of transformation*. In it a cause (input) becomes an effect (output) by means of the process of transformation. For example, in the simplest electrical motors or other mechanical machines, the *linear motion* of the piston is transformed into *circular motion* by the fly-wheel to which it is attached. As far as this machine is concerned, its completeness depends on the success of the process of transformation. So, if the piston wants

to keep working, and at the same time the process of transformation is blocked for example by holding the fly-wheel hard so as not to let it move, then the machine (i.e. its process) will lose its completeness and will either stop or break down. The linear movement of the piston is the *question* that the machine can ask itself (or that we ask it), and the circular motion is the answer that it gives. If it cannot produce the answer, it will ask a big question by breaking down—and the latter it will ask the *operator*, not itself, so that he can set its answering mode right. Again, the linear motion here is our equation in the field we are in, the circular motion is the solution that we obtain, and the transformation is the *operation* that we perform as addition, multiplication, subtraction, or division.

- 1.2. If a system creates only one contradiction, if that contradiction also remains a contradiction if the system is used to describe or interpret the external reality which is shaped by the structure of space-time, then, because the system serves all practical purposes, we generally call it complete. This we do because we then judge the system by its ability to conform to the reality that we can understand. But if the system is not defined in view of its compatibility with the understandable external reality, and, on the contrary, is defined in terms of completeness with respect to all kinds of contradiction, then it needs to be extended in such a way as will enable it to absorb all contradictions which its sub-systems can create. If those contradictions are solved in this way, then the extended field of the system fails to conform to the reality and thus merges with 'meaninglessness', in the space-time defined sense of the word. Then, consequently, the extended field cannot represent reality as we observe it. But the necessity of the system's

completeness requires that we go beyond its logic and face the meaningless, while the necessity of our existence and measurement requires the opposite—that we stop at the point of the contradiction, because if we went beyond that limit, then the extension would be of no use to human knowledge and existence, rather, it would be pernicious. But the system is true, at least true to itself. And the reality is also true, if we have enough confidence in our system and methods of definition. So we must conclude that there is the *Absolute Reality* to which the extension of the system tends to lead us, but because we only can understand the reality which lends itself to description in terms of the thought-structure shaped by the pre-extension field, we cannot transform the *Absolute Reality* picture in our relative thought structure, and thus we cannot know it.

The point where a system of abstract relationship (i.e., thought) creates a contradiction, can be termed as its *terminal point* or *critical point*, from which the system wants to change its dimension. *The existence of such a point indicates the incompleteness of the system and necessitates its extension, whether or not the extension will be of any use to humankind.*

We can start our logic arbitrarily by definition, and assumptions, but we cannot stop it as we please if we are loyal to its own valid movement. It always stops at its edge, i.e., terminal point.

To cite examples given previously, the root extraction necessity of say,  $\sqrt{2}$ ,  $\sqrt{3}$ ,  $\sqrt{7}$ , is the terminal point of the 'rational field', while the requirement of the value of, say,  $\sqrt{-1}$  is the terminal point of the real field. At last, the point where Russell's set paradox stands is the terminal point of the human system of logic, that is, of the complex field, in whose framework we measure the external reality.



The physical universe is complete in sense that it can solve whatever problem it can create.

2. *Postulate-2*: The system of Matter and the system of Mind overlap. They both constitute the Universe which includes Matter and Life.

Mind cannot be regarded as a mere outcome of a system of interrelationship between various aspects of Matter. We may, as we sometimes do, even go so far in speculating that Matter, at certain levels, has awareness or consciousness<sup>i</sup>, but it can never have consciousness of such consciousness. Besides, if Mind, including its logic and Free Will, were a mere by-product of a certain marriage between various aspects of Matter, then we would not have the right to use the Mind in measuring Reality, including itself, and still to claim to be logical and reasonable. Logic is consciousness shaped by the laws of the physical reality. But its *possibility* and origin lies in the Free Will, which is not part of the physical reality. But its *possibility* and origin lies in the Free Will, which is not a part of the physical reality. Therefore, logic has material or physical property, which is why it can never go beyond that reality. In the sense logic is governed by Matter, especially by space-time, but Free Will is not. On the contrary, it is Free Will which can question the logic of Matter and can change its form and position. Life is Free Will, consciousness is life shaped by logic. The consciousness of such consciousness is again Free Will induced by logic.

If we disregard Mind as part of Reality, then we do not have the right to believe the existence of the physical reality, at which we can only look through our minds. And likewise, if we disregard the physical reality as real, then also we do not have the right to believe in the existence of Mind, which we could not

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<sup>i</sup> To some philosopher, such as Russell, these two terms are synonymous.

understand if it did not have a content. So both Mind and Matter constitute the external reality that we measure by our complex field framework of thought. Because both the system of the complex field and the reality as it is in the external world are both defined as pictured in our mind, and because we always define reality in the complex field language, so if the complex field is valid, then the reality as measured by the field's apparatus is also valid—if, however, we do not change the definition of 'validity' every now and then. Now, there is a part in the Mind, called Free Will, which can question anything, even itself. This, then, may be terminal point of Mind itself and thus can ask questions which neither it nor the field it lives with (i.e., logic) can answer. So if we could extend the field of Mind, we would find ourselves, including the whole physical understandable universe, in the Absolute Mind, which knows the origin of both Mind and Matter.

The origin of the physical universe, which is something unlike Matter, does not exist in the universe itself. If it did, then it would not follow any mechanical laws and would act whimsically like certain parts of the Mind.

The mystery of the end of the universe can also not be in the universe itself, because if it did, then so would the origin. Only the origin of a system can define its end, if the system is closed with respect to all kinds of transformation it undergoes.

Therefore, we all, including the physical universe, contain God (i.e., the Absolute Reality) to some extent but can never contain Him wholly. We only can think about Him but cannot find him. We originated from Him but are transformed (i.e. defined) according to the mechanical laws of the universe. We can ask questions but cannot answer. This implies that we have some

undefined conception of the answer which can only define a question.

That our thought stops somewhere while our mind does not, proves, not there is nothing beyond that terminal point, but that there is something which we can never understand. When we look at our Mind as a whole, some of what we think are *possibilities* whose probability is zero. Anything that we can think of is a possibility (Here I do not define the word 'think' in its logical form), which is *always* 100% as far as our human system of reference is concerned, and some of those possibilities which are confirmed by logic have probabilities ranging from 0 to 100%. The Absolute Reality is the reality which, considered from our logical point of view, has the possibility of everything that we can and cannot think of, while many of those possibilities have zero probability in existing physical universe.

Probability is possibility measured.

Events that *could* happen but do not and will not are possible but not probable.

Human logic only deals with probabilities while the Free Will can think of any possibility.

3. Therefore, the Universal Field of the whole Universe consists of two sub-fields—Matter and Mind, one relative to the other. They both constitute a unified whole—the complete Universe. The so-called rationalistic materialists, who see only matter everywhere, consider Mind an outcome of Matter, only excluding their own. Therefore, if they must insist on what they say, they should not define anything at all. What they should do is only describe. But, contradictorily, what they really do is use normative models to handle reality and not to handle themselves. They are contradictions to themselves.

The visible Universal Field is union of the two fields—Mind and Matter. And because these two fields overlap, their intersection is not zero. That is,  $F_{MT} \cap F_{MD} \neq \phi$ . Again,  $F_{MT} \cup F_{MD} = F_U$ , where  $F_U$  is the Universal Field. For all *ultimate* contradictions,  $c$ , none of them belong to  $F_{MT}$ , because it cannot answer the question inherent in the contradiction, but they belong to  $F_{MD}$ , because it can ask related questions. Surprisingly, such  $c$  belong to  $F_{MD}$  but are not contained in it. That is,  $\forall c, \exists F_{MD} \text{ s.t. } c \in F_{MD}, \text{ but } c \notin F_{MT}$ .  $F_{MT}$  cannot ask any question which  $F_{MD}$  cannot answer, and  $F_{MD}$  can ask some questions which it cannot answer being situated in  $F_{MT}$ . The questions belong to it, or what is the same thing, the contradictions belong to it, but not the answer. But because  $c \in F_{MD}, c \in F_{MT}$  too in a sense, since the very definition of  $c$  includes  $F_{MT}$  somehow or other. So answers lie in  $F_U$ , where  $F_{MT}, F_{MD} \in F_U$ , and  $F_{MT}, F_{MD} \subseteq F_U$ , and in a sense,  $F_{MD} = F_{MT}$ . But because  $F_{MT} \cap F_{MD} \neq \phi$ , so also  $F'_{MT} \cap F'_{MD} \neq \phi$ .

Therefore, there exists something which is not contained in either  $F_{MT}$  or  $F_{MD}$ . Therefore,  $(F'_{MT} \cap F'_{MD}) \subseteq F_U$ . The last relationship shows the ability of  $F_U$  to absorb all contradictions. So  $F_U$  can destroy itself and still can remain intact.

4. As far as the Absolute Being is concerned, we are happy only because we *do not* understand Him. For, if we did, we would need another whom we would not understand. If we were Absolutely satisfied, we would die, we would cease to be. *Those of us who do not believe in the logical God do eventually invent equally illogical 'Symbols' having logical implications.* Our ultimate interest is a question whose answer we can never know. For if we knew, the question would not give us any satisfaction (in the relative sense) and we would invent another whose answer we did not know. And such a question we would, as we ultimately do, ask ourselves, and not the external

universe. *We are a question in our existence having the answer in our non-existence.* If it be acceptable, then it follows that we never cease to be, and only transform—from existence into non-existence. But still we do not know how. And we exist because we do not know it.

5. And if it be true, then a way of transforming is the process of knowing. And if we know everything, we do not transform at all. We then go beyond space-time, which is Absolutely Relative as long as we are not being part of the Absolute. But perhaps we can never be the Absolute, and can only be the Relatively Absolute—perhaps because the Absolute needs us to be Relative to Him.
6. This atheist, having gone through the arguments given so long, will contend, “It’s all a fiction. There can be no Almighty as defined so long”. My answer is, “I agree. There cannot exist such a God. But now that you are satisfied that I have agreed with you, will you please answer a question: How do you say that He does not exist? Do you think your thinking ability is very strong? If so, then, supposing that He does not exist, can you *invent* Him in your mind? No, you cannot. If what we have invented so far is not logical, then, irrespective of whether the Almighty *really* exists or not, we also are not capable enough of inventing an Almighty without contradicting our own logic. Because whenever there will have to be the Almighty, there will also arise the question of, say, His ability of destroying himself, which, in turn, will lead to a contradiction we have dealt with all through this book. So, if still you must invent Him, you must destroy your own logic and make some assumptions. An invention, when it is perfect, can be regarded as a discovery, because if it were not invented, the possibility and probability of its being invented would still validly exist.

Any possibility represents a certain aspects of reality.

The non-existence of something is a possibility whose probability is zero.

The very fact that we cannot even invent a *logical* God is perhaps the most glaring limitation of human reasoning. The existence of this limitation, and still our ability to be aware of it, *proves* that there is *something* which we *should* not know as long as we need to remain ourselves.

Anything worthy of getting some 'thought-treatment' should not stop the process of thought. So what the thought confronts while dealing with a contradiction is not amenable to thought at all. It may be a perception which we cannot perceive, but can perceive that we cannot. It is not the absence of perception but the absence of any thinkable content in the perception. That is why it cannot be expressed in words, words being always founded on a logical formulation, at least when we try to extract a meaning out of them, if not when we put them side by side. In other words, we can think and express only what is logical for us to think and express. Therefore, what we can ever think lies in a field constituted by all possible permutation and combination of, say, the letters of the English alphabet. In other words, what we can ever think of is already given, though most or some of it we have not yet thought out. Because, if I am allowed to repeat, some of whatever we perceive may be beyond our logic, but when we attempt to interpret or analyze it we use our measuring rod of logic and thus narrow down the field of the mental output into a field of logical configuration that we define. And thus we can never think outside that field. This I called the *Field Theory of Creativity*. It includes *Spiritual Creativity* or intuition but exclude the 'spirituality' or 'intuitiveness', because they do not retain their meaning when

they are expressed in words. They exist to the extent that they act as some kind of 'feeling' which itself is no thought and which in itself is not any logical structure, but has only an inspirational function. By this I do not mean that thoughts should always have words as a medium, but that they must be expressed in words if they have to be given definite linguistic meanings. But language being a combination of a finite number of symbols, we can never go beyond our language in thinking. We can, however, redefine and refine our language, but, after we have done so, it becomes definite again, since our interpretations always exclude, and stop at, self-contradictions in our logic. At this point it must be made clear that thoughts always flow with logic, though it may not originate from it. As a result, it can only go up to that point where logic can carry it. After that point it ceases to be thought.

Creativity is thought felt, not produced; The process over, the outcome is a production, not feeling. It just happens, and is not conducted in the mind, but that happening can be facilitated by deliberate efforts. It occurs when, after exerting the efforts, we feel that a feeling is exerting its own efforts on us. Because the process include Free Will, it does not obey the rules of logic, which is why it can see through logic and find relationship which logic itself tends to ignore because of being too linearly logical.

Thinking is linking.

Thinking is linking consciously or unconsciously.

We can never be fully conscious of the unconscious. If we could, then we would not have anything called unconscious. Logic should not necessarily be imbedded in the unconscious. For this reason the unconscious is a good linker. It can try any possible way without being conscious of the way, because if it were, it would be hard for it to get out of a specific way. At this mental

level, consciousness itself defines the way. Playing the game changes the rule. Therefore, we could become more creative by being unconscious of the conscious. But to provide the unconscious with a lot of possibilities, we must be conscious enough to store bits of information in our memory. Spiritual creativity is perhaps the unconsciousness of a consciousness which does not have any content, but has the awareness of its absence. But when we express that awareness, we happen to describe a content which it did not contain. This makes such an attempt futile. Thus it becomes clear that we can only think (in the logical sense) what is logically possible for us to think. Any logical possibility is a probability.

We can only ask questions whose answers already exist, whether we know them or not. In the ordinary way, any question that we can ask has the proper answer; anything that we can think of, exists. The existence of the answer is proved by the existence of the question. The *ultimate Absolute Field is always complete with respect to anything*.

As far as Spiritual Creativity is concerned, thinking is not thinking at all, because there occurs no linking in it. For this reason Buddhists and the followers of some Hindu philosophies try to pray by not thinking at all. It appears that they simply do not want to remain themselves. They not only want to be thoughtless, but they also do not want to be thoughtful (i.e. to have an awareness) of their thoughtlessness. They simply intend to cease to be. They want to *become* God. The great flaw in their assumption is that they believe they contain God wholly. That kind of prayer is beneficial only if it is regarded as an occasional pursuit, but it is obviously destructive if it is accepted as part of life. When life is defined by death, it equals death. They seem to avoid death by dying in advance. It is



logically true that those who have already died will never die, if, however, logic is taught to tolerate the punch of some irony. That kind of belief destroys initiative, zeal, worldly awareness, enthusiasm, and, in fact, all human traits. Still it is perhaps Buddhism which is most widely acclaimed by intellectuals. That is because of its altruistic nature. Besides, observing the arrogance and harshness of many followers of some religions, the philanthropic intellectuals grow in them a bitter attitude toward those religions and thus turn their back at them. Those who are soft do not like the hard, and so sometimes welcome the liquid. But, alas, life is not liquid. It must have a definite shape.

Coming Soon By the Same Author

1. Elements of Thought.
2. Theory of Knowledge and Other Selected Articles.
3. The Philosophy of Question.

